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UNITED EVANGELICAL

OCTOBER 1, 1948

ACTION

Voice of Evangelical Christianity in America

COLORFUL PROCESSIONAL OPENS AMSTERDAM MEET

Greek Orthodox, Old Catholics and Protestants Gather to Set Up World Council of Churches.

(See Dr. Decker's report, pages 3 and 4)

UEA

Readers Say-

Likes Paine Articles

To the Editor:

I would say that the National Association of Evangelicals has been raised up of God. Nothing has been more encouraging than to see how God has answered prayer for the continuance of this united action of the evangelicals.

Many, many articles which have appeared in your magazine have deserved praise; but when I read Dr. Paine's editorial in the August 1 issue I felt I must not delay to tell you how I appreciate the excellent spirit shown and the clarity with which he answers the American Council of Christian Churches. Others also have accomplished this. God bless your endeavors.

MRS. VERA BUCKINGHAM
Mt. Vernon, Wash.

Fills Long-Felt Need

To the Editor:

Here is my renewal for *United Evangelical Action.* Your paper is unique in the field and fills a long-felt need. We appreciate its wide range of evangelical interests and its straightforward stand on all principles of righteousness.

Keep up the good work and may the Lord guide and bless you abundantly.

L. L. KELLY
Coldwater, Mich.

FCCCA Defended

To the Editor:

UEA from the compositor's standpoint and news value, is well gotten up and well done.

I differ, however, with the policy of the President of the NAE toward the Federal Council of Churches of Christ in America as expressed in your issue of August 1. And see in the attitude of the Board of Administration what W. W. Ayer deplored in his article in the same issue — that Protestantism is "hopelessly divided." Certainly NAE is not helping to heal these wounds.

What I see in so-called "Fundamentalism" is a Bibliolatry as narrow, on the one hand, as Rome's conception of the Church is, on the other. Whereas, it is neither the Bible nor the Church that saves, but Jesus Christ alone, who as Logos was ever before the Bible or the Church.

My experience thus far with those who call themselves "Fundamental" has been, in most instances, so disagreeable and I have found their spirit so divisive, that I have wondered if Apollos and Cephas were not among us again with their special "versions" of Christ. While all the while our Lord struggles to be free of the Letter of the Word with which they would bind Him, that he might be free to move again amongst us in the Spirit.

Perhaps no other single group has done as much to give renewal and leadership to personal evangelism in its First Century sense as the Federal Council. It has not been divisive; it has been conciliatory. To say that the Council has denied the central doctrines of the Faith is to say, in the same breath, that the participating denominations are guilty of the same charge. The Council is the Churches, and these Churches are evangelical — or I do not understand the New Testament.

And therefore, while I will defend to the death Dr. Paine's right to say it, I will take issue with him, and will continue to support the Federal Council with my prayers, my interest, (and work, if they want it) and money.

Let NAE lavish upon the Federal Council the same amount of zeal and enthusiasm and work and prayer as it has thus far in establishing itself, and I dare say, the defects of the Council (which there most certainly are, since even "born again Christians" are not free from error) would, I trust, be remedied. And let no one say the Council is too far gone, for it is made of men and men are never too tough for God's grace.

I trust your broad editorial policy will permit the printing of this defense.

SAMUEL GREGORY WARR
Williamsport, Pa.

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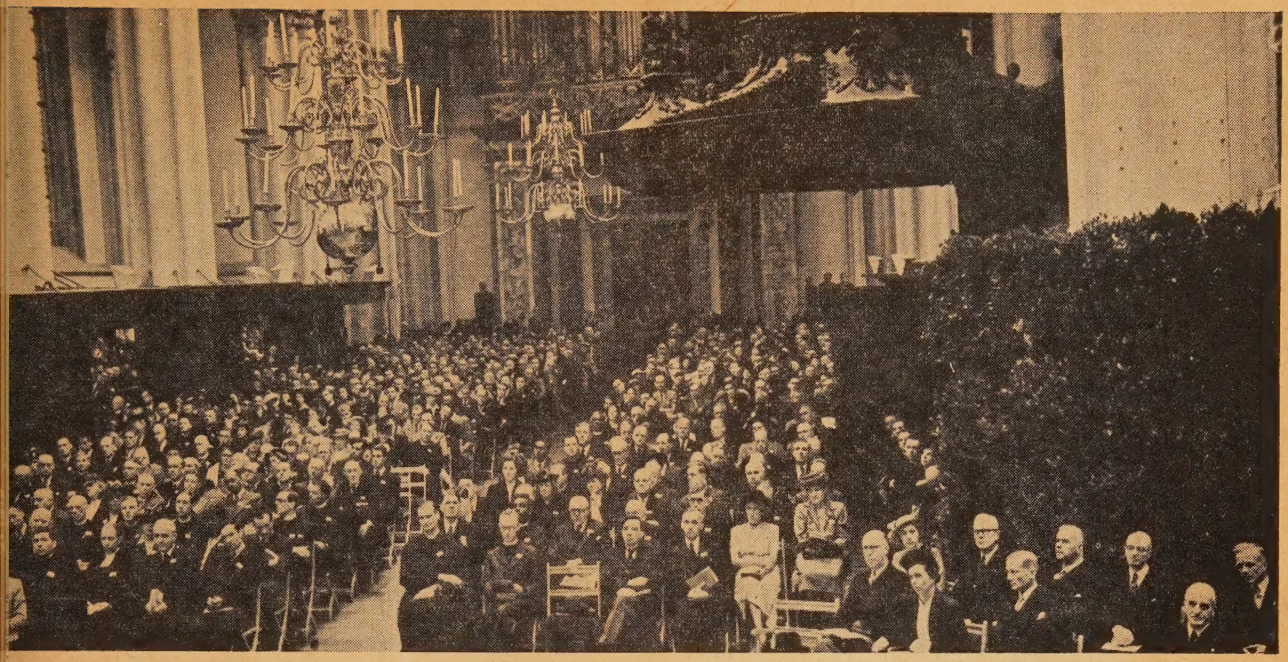


Opening Worship Service at World Council Conclave in Nieuwe Kerk, Amsterdam, The Netherlands

AMSTERDAM AS APPRAISED BY AN EVANGELICAL

R. L. DECKER

HE Amsterdam Assembly of the World Council of Churches voted unanimously on August 948 to declare itself constituted ccordance with the constitution ted at Utrecht in 1938 and ap- ed by the churches. The exact ficance of this historic action, n by a body of about 450 persons esenting 150 Christian churches n forty-two nations, is obviously yet entirely clear.

is no secret that evangelicals e been apprehensive about terdam. See "Current Moves World Christian Cooperation" JEA, November 15, 1946 and Evangelical Looks Toward terdam" in UEA, August 15, as typical expressions of this siness. It must be said that ing was done at Amsterdam to sure the evangelicals.

he first assembly of the World ncil was the culmination of y years of careful, serious and nsive preparation on the part of hundreds of people. If one is to arrive at a sound conclusion regarding the meaning of the World Council it must be recognized that high idealed leaders have led in this process of preparation and that they have achieved much of solid worth in scholarly studies of vital questions in theology and ecclesiology.

Moreover the World Council, provisional though it was for ten years, has been producing practical results in rendering service to the churches, especially in Europe, and these practical accomplishments have predisposed many evangelicals favorably toward the organization. This coupled with the very natural desire of Europeans for a means of unity amidst all the disastrous divisions and dissensions by which their lives have been torn so long sent some of them to Amsterdam with high hopes.

Exactly 150 churches had joined the provisional organization of the World Council and were therefore qualified to send delegates to Amsterdam. Many of these were the so called "newer" churches in parts of the world where missions from Britain and America, Germany, Sweden and Holland have long been active and have produced indigenous churches. Denominational distinctions do not appear the same to these Christians as they do to those who live in the lands where the denominations arose. One of the able leaders of this group was selected to preach the sermon at the opening service of worship in the Nieuwe Kerk where a few days later Julianna would be invested with the royal cloak as Queen of the Netherlands. The sermon followed a formal worship service of beautiful hymns and prayers in several languages. The opening processional had revealed the great variety of ecclesiastical groups represented as clergymen and laymen in their pulpit robes and vestments and academic gowns and native garb marched up and down the aisles of the beautiful

old church to the places reserved for the delegates.

Apparently not at all overawed by this display of pomp and pageantry the young, dark-skinned Methodist preacher, Rev. D. T. Niles of Ceylon, spoke with vibrant earnestness about Moses' experience at the burning bush. He emphasized the sinfulness of man and the sufficiency of Christ as the Lamb of God. He concluded with an appeal for faithful witnesses to the living Lord and His salvation. The sincerity and evangelical earnestness of this message surely raised the hopes of the evangelicals present.

Sunday night's session was not so impressive or colorful but Dr. John McKay of Princeton raised the evangelical banner, too. Even so notorious a "modernist" as Pastor Marc Boegner of France, whose address had no doctrinal significance, failed to mar the spiritual tone of the session.

But Monday morning the atmosphere changed. With the Archbishop of Canterbury in the chair it was quite apparent that steamroller tactics were to be used when necessary to carry through the course of action predetermined by the Provisional Committee dominated, as everybody knew, by the ecclesiastics of the established-church type.

A delegate from Australia pointed out that no representative had been nominated for the executive committee from south of the equator. He said he wondered if the committee wished to give the impression that the Christian world stops on the north side of the equator. A Baptist from Britain protested that no nonconformist was on and suggested the name of a Congregationalist. A negro from the United States asked that consideration be given to the matter of representing American negro churches. To all these suggestions the Archbishop replied that the best possible arrangement had been made by the existing committee!

Another significant comment was offered by a representative of the Eastern churches, who pointed out that most of the synods of the Eastern Orthodox churches were not represented in the World Council meeting, and that the synods which were represented had had no chance to confer with their full membership regarding the issues which would be decided at the World Council meeting. It appeared like an effort on the part of the Orthodox churches to disclaim any responsibility for what the Council might decide which would be embarrassing to them.

The Report on Polity was given by the general secretary of the World Council, Dr. W. A. Visser 't Hooft. He made some significant statements. The first one was that he took care to deny that the World Council leaders had any intention of making the World Council a "super church," exercising authority over its constituent bodies. But a little farther along in his address he made this statement: "We are a council of *churches*. Our name indicates our weakness and shame. Our plurality is an anomaly. Our Council represents a stage on the road to one church." In his introductory speech, the Archbishop of Canterbury had quoted the statement of the late Bishop Brent: "The world is too strong for a divided church" and he had gone on to speak of Archbishop Soderblom's ideal, "an ecumenical council to give expression to the spiritual unity of all Christendom." Furthermore, the Archbishop of Canterbury had said, "It is true that we still need Rome for a united witness to a world too strong for a divided church." These statements, and the very explicitly expressed hope on the part of a number of speakers, that Rome would still come into the fellowship of the World Council, made it quite clear that the ideal of these leaders is to establish one great ecclesiastical power in the world which they equate with the *una sancta,* or one body of Christ, the true church on earth.

Dr. Karl Barth of Basel literally threw a bomb shell into the Assembly in his address on Monday afternoon when he criticized the theme of the meeting, which is "The world's disorder, and God's design." He said that in the light of Matthew 6:33, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you", he thought if this theme was to be used at all the phrases should be reversed so that God's design came first. He went on to speak of the finished work of Christ and to say that since Christ's redemptive work is finished, it is not the business of the church to bring a disordered world into ordered being, but to witness to the finished work of Christ. He also expressed the conviction that it was providential that Rome had not come to the meeting in Amsterdam, ar that he could see no reason to regr the absence of either the Roman the Russian churches. He sa frankly that the Congress at Amste dam was trying to do something which he did not believe, and concluded by quoting Isaiah 8:1 "Take counsel together, and it sh come to nought".

Bishop Ivan Lee Holt the ne morning took for his text, at t daily devotionals which he led, "W are not of them who draw back un perdition, but of them which belie to the saving of the soul". H address was typical of the attitu of the American modernist who, his thinking, equates the kingdom God with social righteousness, or t kind of a social order which thinks is indicated in the teachin of the Sermon on the Mount a his interpretation of the N Testament.

These speakers are typical, t not exhaustive, in their illustrati of the fact that there were three d tinct elements present in the Wo Council. One: The ecclesiastics w equate a great world church on ea with the true church of Chri Two: The continental theologia neo-orthodox and evangelical, w seem to have no well-defined pla for the World Council, but who c tainly are in disagreement with b the ecclesiastics and the social-gos "modernists"; and Three: T "social gospelers," who would ma the World Council an instrument the re-modeling of society af their fondly-conceived patter socially, economically, politically a ecclesiastically.

The Assembly was so organi that the addresses of the first w could be said to be only a prepa ation for the real decisions of Assembly. There are four secti in which a great deal of prelimin work has been done by way study and writing. This work c tinues the Faith and Order conf ences which culminated at Oxfor 1937 and the Life and Work c ference which met in Edinbur Scotland. The four sections d with these subjects: (1) The U versal Church and God's desi (2) God's design, and the Churc witness; (3) The Church and disorder of society and (4) T Church and international disor Delegates were assigned at Ams dam to each of these sections were asked to prepare a report

(Continued on page 10)

ECCLESIASTICAL OCTOPUS*

3. Political Meddlings and Multifarious Futilities

ERNEST GORDON

THE Federal Council has majored on peace propaganda. In 1924 Andrew Carnegie gave und of two million dollars for moting International peace, to be inistered through the Church ce Union, the membership of ch has largely coincided with C leadership. So in 1919, as an irect beneficiary of the Carnegie , the FCC agitated for a League Nations. This was quite proper n though its prophecy "that out the ashes of the old civilization rise the fair outlines of a new rld based on the Christian ideal justice, cooperation, brotherhood, service," has long since gone nmering.

uch a League, said Dr. Gulick, is not ere political expediency. It is rather political expression of the Kingdom God on earth. The Church can give owerful sanction by imparting to the international order something of the hetic order of the Kingdom of God. Its missionary enterprises will prosper ever before, freed from the blight of unchristian conduct of the nations of istendom. . . . National churches will themselves linked in a world brother-d. A new era will dawn (*Report of* 1916, pp. 66-76).

he FCC also issued a *Declaration Ideals and Policy Looking To-ds a Warless World.* Old Kant Koenigsberg had done much the e one hundred and fifty years ore. Now Koenigsberg is rubble. tzsche was wiser,

O man think right
Concerning that which saith the depth of night
The world is deeper than appears in hours of light.

nore literally,

O man take not of what deep midnight sayeth
The world is deep and deeper than the day ere thought
An understanding for the monstrous hath been forced upon us, etc.

In the Department of State Publication 2056, Mr. Pasvolsky, Special Assistant to the Secretary of State in charge of post-war planning, wrote:

Our State Department's preparations for meeting post-war problems began upon the outbreak of war in Europe in 1939. They were at work early in 1941. In Feb. 1941 the Department created a special research unit for this purpose.

One group of subjects considered related to the all-important problem of providing for the future maintenance of peace and security.

Each question is thoroughly explored by the Department's expert staff in cooperation with experts of other agencies and departments. All available information is analyzed and woven into memoranda which set forth the pertinent facts. The memoranda are examined and discussed by committees and the resulting conclusions are embodied in recommendations which pass to the Secretary of State and through him to the President.

Certainly the State Department is the one and only agency prepared adequately to deal with the question of "a just and durable peace." Nevertheless the FCC has not hesitated to undertake a duplication of its work as if it, too, had authority and competence.

Just and Durable Peace

The FCC began early—with a "study conference" in Delaware, Ohio, in 1842. It announced *urbi et orbi* what we should have when the war drums ceased to beat. Among its decreed conditions for a future ideal world were:

A world government of delegated powers.

Complete abandonment of United States' isolationism.

Strong immediate limitations on national sovereignty.

International control of all armies and navies.

World-wide freedom of immigration.

Progressive limitation of all tariff and quota restrictions on world trade.

(*Congressional Record,* April 27, 1942).

In the following year an "International Round-table" was held in Princeton, N. J. "The fact of the conference was of great importance in the judgment of those who took part," and this was no doubt true. "Three leading churchmen from Australia and New Zealand had made the long journey thither and there were in attendance five Chinese, a Russian, and exiles from Germany and Japan." The gathering "accepted the Six Pillars of Peace formulated by a FCC commission under the guidance of Mr. John Foster Dulles and added ten requirements of their own. These were of a moralizing and wilful order. Thus,

That a larger measure of discipline and sacrifice for the good of the whole world community be practiced by each nation.

That individual citizens recognize their responsibility for their collective decisions as reflected in national politics.

That moral standards recognized as applying to individual conduct be recognized as applying to group, corporate and national conduct.

NAE Broadcasts on Mutual Net

Dr. Archer E. Anderson, pastor of the First Presbyterian Church, Duluth, Minn., and president of the National Sunday School Association, will be the speaker on the NAE's Mutual Network programs in October.

The programs will be announced under the theme "Faith in our Time" and will be broadcast October 1, 8, 15 and 22 at 10:15-10:30 Eastern Standard Time.

Evangelicals near Mutual Stations should inquire from the stations what hours the program will be aired locally, or if not listed urge stations to carry it.

*The third installment of a digest of *Ecclesiastical Octopus,* a new book ently published by The Fellowship s, Boston. By special arrangement the author and the publishers, TED EVANGELICAL ACTION is printing ries of ten such articles. See adver-ient of the book on page 21.

That an adequate motivation be developed in the will of the people of the world to support the agencies and arrangements for cooperation, so that the sense of destiny which has hitherto led nations to seek national aggrandisement, shall hereafter find its expression in works that promote the general welfare.

"'The United Nations must be dissolved immediately after the war's end.' So decided sixty-eight church leaders from fourteen nations gathered for a round-table peace conference under the auspices of the FCC at Princeton, N. J. last week," was the report in *Time*, July 26, 1943, p. 26. "The Commission of the FCC on a Just and Durable Peace, in a statement approved by that body's executive committee, has declared that its constituency of some twenty-five million Protestants, will not support a peace which ignores moral principles."

"Its constituency!" The FCC sent out 200,000 copies of their Delaware Conference statement and the *Christian Century* 160,000 more. According to Dr. Van Kirk of the FCC, not five per cent of the churches approached, responded. In the *Christian Century*, an observant pastor made this comment:

That the churchmen at Delaware and Princeton supposed their pronouncements to be backed by power of some sort is evident from the language they used. They spoke with authority as though they expected governments to give heed . . . They appeared to believe that they wielded power guaranteed by vast hosts of followers. At Delaware they described themselves as "We the members of the American churches"; at Princeton they began their document with "The Christian Church believes and declares to the world."

Governments cannot be blamed for being unimpressed by the invisible hosts led by the people who journey from the Delawares to the Princetons because those hosts are not only invisible, they simply don't exist . . . For purposes of manifestos, declarations, proclamations and resolutions it is sheer nonsense for anybody to speak in their name . . . Yet the illusion of great power continues to send prominent churchmen journeying about the country, launching "nation-wide" drives and crusades which are supposed to shake the halls of governments.

One thinks of the three tailors of Tooley Street, "We the people of England." In the *FCC Report* of 1943, p. 149, one reads,

Voted to report to the Executive Committee that it is *the present* judgment of the Advisory Committee that *it would not be wise for the FCC to seek formal representation at the Peace Conference* but that as an alternative it should continue and strengthen the present policy of bringing the influence of the American churches to bear upon the officials of our government, particularly those within the Department of State.

Political Meddling

It must not be thought, however, that the Federal Council's operations have not been a serious danger to the Republic. It campaigned against preparedness almost to the day that the First World War broke out, and indeed its representatives were in conference in Constance in Baden on August 5, 1914, when war was declared between Russia and Germany. That this was agreeable to Germany was shown by the fact that the Kaiser had sent his personal representative and court-preacher, Sigmund-Schultze, to join them. Correspondents of the German press in Washington early expressed their conviction that "the churches" in America would keep America out of the war. They undoubtedly referred to the FCC. As late as 1915 the FCC sent a message to 10,000 key men in America insisting that now was the time to prepare for peace rather than for war. Also, 10,000 postcards to the clergy for signature: "We the ministers of the United States view with painful solicitude the organized and determined efforts to stampede the nation . . ."

On Jan. 8, 1930 they released a Call to Prayer, these devout politicians, Messrs. Poling, Macfarland and the rest, expressing their belief that the London Conference on Naval Armaments, which actually led to the destruction of a very considerable per cent of the Anglo-American naval strength to the advantage of Japan, promised to be "another fork in the highway of human history." Thousands of churches were urged to hold meetings and five-sixths of the twelve million signers to the petition for disarmament were identified as church members.

In 1929 (March 24) the recommendations of the President for the training of 20,000 air pilots a year in American colleges met with protest from the Executive Committee of the FCC.

Constantly through the thirties this intermeddling continued. Early in 1935 the Executive Committee transmitted to the President, the Secretary of State, and the Secretary of the Navy five recommendations:

That naval maneuvers scheduled to be held in the Pacific, should be transferred to other waters.

That naval negotiations be continued between the principal maritime powers, looking toward the total abolition of such offensive weapons as battleships, aircraft carriers, and bombing planes, together with a drastic reduction in the tonnage o all other categories of naval craft.

That budgets for army and navy b substantially curtailed.

That the United States adopt a polic of moderation with respect to the con struction of naval vessels authorize under the Vinson Naval Act.

In 1935 the Intelligence Depart ment of the Navy, in a Memoran dum on Communist-affiliated an Communist-aiding organizations i the United States classified amon them the FCC as "a large, radica pacifist organization. . . . Its lead ership consists of a small radica group which dictates its policies. I is always extremely active in an matter against national defense. Admiral Standley endorsed thi charge of Communist sympathie and indicted the FCC as having b its protests reduced the ship-buildin program of the Navy from seventy one ships to sixteen. That was i 1935. Six years later we bitterl needed those ships.

Such injury can a little conclav of unimportant men foregathered i a committee room on Fourth Av and 22nd St. do the nation by a suming to speak for American Pro estantism. For American Protestan ism means votes. The little group ha only to call on Roosevelt and prote against Naval Intelligence truth-tel ing to secure from him an order the Army and Navy "to make r comments on any civilian organiza tion or its policies without his sp cific consent." (*New York Time* Dec. 7, 1935). It is noteworthy th this decree was handed down by th National Conference of Christian and Jews, an unofficial affiliate the FCC with intimate contacts wi Catholic and Jewish voting blocks

Muddying Oriental Waters

Twenty-five years before Pea Harbor, Lieut. R. P. Hobson an other far-seeing observers warne the American public against Jap nese militarist plans. Mr. Hobso wrote:

A persistent propaganda goes on Japan, especially in the vernacular pre which a word from the government cou control, propaganda tending to crea not only suspicion but hatred in t breasts of Japanese. Every student international politics knows that su "education" is an advance preparation f war. I need not cite the constantly r curring cases of Japanese subjects sp ing upon our meagre defenses.

The leaders of the FCC kne better. They accused Hobson "creating a suspicion that Japan w

(Continued on page 8)

KEEP THE LORD'S DAY!

R. M. BLACKWOOD*

"If the watchman blow not the trumpet nd any perish by the sword in his iquity, his blood will I require at the atchman's hand"—Ezek. 33:6.

AMERICA is in peril! The nation is forgetting God and His Day and the Sabbath is lways a sign. "Verily ye shall keep ny sabbaths; for it is a sign beween me and you throughout your enerations; that ye may know that am Jehovah who sanctifieth you." No people can have a saving knowedge of God without observance of God's Day.

Twenty-five centuries ago the prophets sounded an alarm in Judah, Thus saith Jehovah, hallow ye the abbath day, as I commanded your athers, and this city shall abide orever". The observance of God's Day was thus a condition of God's promise for their prosperity, peace nd permanency. "But if ye will ot hearken unto me to hallow the abbath day, then will I kindle a ire in the gates of Jerusalem and t shall devour the palaces thereof; nd it shall not be quenched". udah did not fulfil this condition. Therefore, catastrophe befell Jerualem and captivity her people. Desruction was the price of abandoning he Sabbath.

History records the doom of other nations which refused to retain God nd His law in their knowledge. God gave them up to a reprobate nind, to vile passions and wickedness. Our nation is also making istory. Our attitude toward the Christian Sabbath will also determine our destiny. Said Daniel Webster, "America cannot survive a single century without a Sabbath". "The day of rest is essential to mankind; demanded by civilization as well as Christianity," observed Theodore Roosevelt.

Three things remind us that in our nation the Sabbath situation is perilous: Popular trends to convert a holy day into a holiday, flagrant violations of Sunday laws and schemes of greed and godlessless to repeal all good Sunday laws.

Dangerous Trends

Though from Lord's Day observance there springs the practice of such cardinal virtues as honesty, truthfulness, sobriety and frugality, which promote success; though the law of the Sabbath is universal, unchangeable and never obsolete, yet we see dangerous trends away from it.

A conspicuous example was the political convention deliberately held by Henry Wallace and his party on July 25—the first such convention ever held in America on the Lord's Day. When Garfield was being nominated, midnight Saturday found the Republican party in the midst of balloting, yet they adjourned the convention until Monday. But the "Progressive Party" took over the whole Lord's Day.

Less conspicuous but not less damaging in the long run is the influence of more subtle forms of Sabbath desecration. Multitudes patronize Sunday sports and amusements and in other ways secularize the sacred Day. It is grievous to note that among these secularizers of the Lord's Day are to be found professing Christians who "instead of being living epistles of Christ" are becoming "a stumbling block to the weak" and an excuse to worldlings for neglecting the only WAY to salvation, the only hope of the world. Where the Sabbath is thus forgotten Church attendance is decreased and her work of evangelization and education hindered. Satanic forces are released, atheism emboldened, moral restraints removed, crime increased and the nation corrupted.

Flagrant Violations

While in many states Sunday laws have been partly repealed they still largely protect the right to Sabbath rest and worship. Another purpose (as stated in the Pennsylvania Sunday laws) is "the prevention of vice and immorality." Flagrant violations may yet destroy these blessings. An outstanding, though as yet exceptional, example is found in Allegheny County, Pennsylvania. This is a large county of one and one quarter million population. Like other metropolitan centers the record shows its need of all the moral restraints of all the Ten Commandments and all the Gospel influences of the Church. Commissioners of this county, however, early announced holding the County fair this fall on dates which included Sunday, Sept. 5. Straightway the Church forces, Protestant and Catholic, led by the Sabbath Association of Western Pennsylvania filed vigorous protests. These protests were so timed that they became a series of protests with cumulative effect. In response the Commissioners gave us a hearing, July 8. Many representatives of our churches in the county availed themselves of this opportunity. They showed how the secularization and commercialization of the Lord's Day were a violation of God's law and the Sunday laws

* Dr. Blackwood is general secretary of he Sabbath Association of Western Pennsylvania, Inc. Write him for literature on Lord's Day observance at 1011 Tyndall St., Pittsburgh 4, Pa.

of the State and unanimously urged that the fair be kept closed on Sunday. The Commissioners admitted that holding the fair on the Lord's Day is a violation of law but justified the violation by their claim that there were many demands to hold the fair on Sunday. They held out the hope of an early conference next year and of suspending the fair for Sunday, 1949. But vigilance, courage, unified action is the price Christian citizens must pay to prevent a recurrence of such opening wedges for Sunday county fairs.

Needed Warnings

Years ago such desecrations of the Lord's Day were unthinkable. Today, however, God's watchmen must be on the alert to witness against them. To save the Sabbath and civilization we must sound the trumpet of alarm and be willing to be branded "fanatics", "intolerant", and to be opposed by an unfriendly secular press. But whether evil doers heed or not, our individual and united testimony must be sounded. More frequent and earnest witnessing on this vital issue in our pulpits, in our Sunday Schools and in our homes is absolutely pressing. Otherwise "the Sabbath is on its way out." Observant laymen decalre that the Lord's Day is being lost in the Church "at the grass roots". Looking into the future, it is God's imperative that we train our young people by example and precept to love and defend the Lord's Day. Lost ground must be recovered, Christian conviction renewed and public sentiment restored. With confidence in the Lord of the Sabbath, "Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded."

* * * *

Ecclesiastical Octopus

(Continued from page 6)

not friendly to us. . . . Most people think his suspicion almost wholly groundless."

So they established a Commission on Relations with Japan "to study the relation of these two countries from the standpoint of the teaching of Jesus." They appointed in 1915 "a Christian embassy" to the innocent land of cherry blossoms and tea ceremonies, "the first time," as they proudly said, "since the Apostolic Age that an embassy of this kind has ever been sent from one nation to another." It was headed by Messrs. Shailer Mathews and Sidney Gulick, the latter of whom declared, "I have learned to put a question mark against every anti-Japanese story circulated in America." In 1925 the FCC gave a dinner at the Harvard Club, New York, to the Japanese ambassador who declared, "War between our two countries is a matter of physical impossibility. We are destined to live in peace for all time."

Later, in 1929, the Universal Congress of Religious Forces for Peace gathered 124 representatives in the Athenee at Geneva. It was staged apparently by the Church Peace Union. Again Shailer Mathews presided. There was a Sanscrit prayer read to the little flock by Mr. C. F. Andrews and a Moslem one chanted by a *moulvie* from the Woking Mosque. Various rabbis spoke, also the New York Ethical Culturist, Dr. Alfred Martin, and the Maharajah of Burdwar. Dr. Chen Huang Chang of the Confucian University in Peking came forth in "high-priest costume, white robe with black edgings, a yowee of sandal wood in hand."

Later still appeared an article in the *Fortnightly Review* quoting a Japanese writer:

> North America is an immense melon ripe for eating. It will support a thousand million people—Japanese and their slaves.

Japanese school-books were described with maps having concentric circles to indicate the progressive Japanese conquest of the world. One would have thought that the FCC would have become aware of the situation; that, if it had been called to intervene it would have intervened, for example, in behalf of the people of China, fallen victim to Japanese military cruelty. Not so! Instead it actually opposed the proposed embargo on war materials sent to Japan (*FCC Report*, 1938, p. 177), thus consenting to our becoming chief armorer to that criminal nation. The 1938 Report of its Executive Committee said, "If Japan is deprived of some of her bombing planes, she is being coerced and threatened."

> In 1946 the suggestions comes from the same quarter that we should rebuild Hiroshima and Nagasaki and present Japan with a brand new university as a token of reparation for having used the atomic bomb.

So wrong-headed has the Federal Council been and so dangerous can its intervention be to our public welfare.

There has been no end of simila intermeddling. They memorialize the Government to recognize th Republic of China and in 1913 ap pointed a day of prayer for Chin which nobody observed.

They participated through thei leading officials in an appeal to th Tsar of Russia, asking him to with draw the accusal of ritual murde against the Jew, Mendel Beilis.

On the 27th of June 1932, the sent President Hoover a message o congratulation: "Your proposal t the Geneva Conference we regar as a highly prophetic note in inter national relationships which ma herald the opening of a great epoc in our world life." Little did the realize how they were being double crossed.

On the fifth of April, 1934, th FCC cabled to Reichsbishop Muel ler, expressing their grave concer "over the increasing use of force i setting aside all constitutional guar antees in the German church and i removing from office those whos conscience forbids acquiescence i the policies of the Reichsbishop an his chief of staff, Oberheid."

This was followed by a messag through FCC President Beaven offering "strong support to the pro testing pastors in Germany and clear intimation that the FCC ca not permanently recognize . . . church administration in German *which denies the very fundamental of the Gospel.*" This from men wh continually deny the fundamentals o the Gospel, not least so the Nixon and Moehlmanns and Robinses o Beaven's own Rochester Seminary

Then sent a cable to the Prussia Minister of Cult, Dr. Rust, on No vember 28, 1934, "deploring Ger many's injury of her own interest in forcing out Karl Barth (from hi Bonn professorship). His dismissa reveals consequences for all con scientious Christians of policy stress ing state totalitarianism. If con tinued it will increasingly alienat Christian sympathy."

August 26, 1934, a Labor Da message was sent to 110,000 pastor of twenty-five denominations, to b read the following Sunday. Thi described the New Deal "as of hu man origin and therefore fallible. But "the purposes sought are divin in their character if, as we believ the heart of Jesus Christ is a revela tion of the divine."

Followed a dispatch, March

935, opposing Senator Borah's solution for an investigation of e religious situation in Mexico.

In the *FCC Bulletin* for Novem- r 1935 is an article entitled Churches Deal with the Ethiopian risis" which begins, "The Federal ouncil of Churches is keeping its es on the war in East Africa." The eyes of the FCC run to and om through the whole earth). The llowing month it appealed to Pres- ent Roosevelt for an embargo on unitions and foodstuffs against oth warring nations. On the eventh of October, 1937 Roose- eltian sentiments were given high raise:

As officials of the FCC in America we ve received with enthusiasm your state- ents in Chicago that it is a matter of tal concern to the people of the United ates that the sanctities of international eaties and the maintenance of interna- nal morality be restored.

On the twenty-second of March, 938, leaders of the FCC made pub- a statement concerning the inorities in Austria as a result of azi annexation. Then it gave a inner at the Town Hall Club, New ork, to Dr. E. W. Meyer, First ecretary of the German Legation, honor of his resignation in protest gainst Nazi activities, as also a ncheon at the Aldine Club to Sir erbert Samuel and Lord Bearsted, eb. 3, 1936. In the same year it ppealed to Messrs. Green and ewis to prevent "the calamitous lit" between the AFL and the CIO nd in 1940 issued a pronouncement sking for an end of unemploy- ent" as if such things came for e asking.

In the *FFC Bulletin*, Jan. 9, 1943, 13, India is dealt with:

The Council of India, the Metropolitan shop of Calcutta, and other British urch leaders, having urged the British vernment to take the initiative in fur- er efforts to resolve the Indian dead- k, be it resolved that the FCC of nerica communicate through its Secre- y with Lord Halifax, expressing the ncern of American Christians that fur- er attempts at solution be made.

To China on the eighth of Octo- r, 1944, it sent a message of greet- g on the thirty-third anniversary the birthday of the Chinese public.

On the seventh of October, 1943, e FCC issued its Seven Point eclaration on World Peace, jointly th the National Catholic Welfare nference. This was followed by peace demonstration at the Cathe- al of St. John the Divine. The key-noter was Mr. John Foster Dulles. There was a procession in the cathedral of "five hundred church leaders." The flags of fifty nations were massed at the high altar and blessed by Archbishop Athenagoras of the Greek Orthodox Church.

The atomic bomb, that *memento mori* for all human institutions including the FCC, called forth a characteristic pronouncement, "We need to study and support all feasible social controls of all destructive atomic power." So we do! But with uncustomary modesty they confessed themselves fazed in this instance: *"It is not our province* to judge the technical requirements of international control."

Plan to Observe

NAE WEEK

Oct. 31 to Nov. 7

For full particulars and free literature write

NATIONAL ASSOCIATION OF EVANGELICALS

542 S. Dearborn St., Chicago, Ill.

The FCC is certainly a three ringed circus!

Courting Rome

In 1918 the German clerical politician, Erzberger, was evidently deputed by the hard-pressed German government to secure a peace. In this, as he tells us, he was assisted by "a number of Jesuit priests who rendered us extremely valuable services in enlightening foreign countries" (p. 6). Among other propaganda outlets he organized *Weekly Evangelical Letters* edited by Dr. Deissmann, theological professor in Berlin. "Professor Deissmann," says Erzberger, "was very skilful in drawing up his mailing-list. . . . We adapted the contents of these letters deliberately to American interests. Prof. Deissmann had reason to be satisfied with the response. The Secretary-General of the Federal Council . . . representing thirty evangelical church organizations with 125,000 communities, maintained close relations with him" (M. Erzberger, *Erlebnisse im Welt Krieg*, ["My Propaganda Activity"] p. 18).

In other words the FCC was being used as cat's paw by the German government through Erzberger and the Jesuits, among these intriguers being Pacelli, the present Pope, then Nuncio in Berlin (p. 274-78). One wonders if they ever knew how the wool had been pulled over their eyes in 1918 for, on March 22, 1929, three pacifist organizations, the FCC, the Church Peace Union, and the World Alliance for Promoting Friendship through the Churches tendered a dinner in New York to the same Prof. Deissmann (*F. C. Bulletin*, March 1929). Was not he in 1918 a worker for peace?

There is little doubt that Mr. Roosevelt appointed Myron C. Taylor as his personal representative to the Vatican as a result of pre-election *pour parlers* with the same Pacelli and to satisfy the Curia's supreme wish to have an American ambassador among the twenty odd nations at his court. The relations of this maneuver to the Irish vote was obvious enough. To minimize the scandal, Roosevelt craftily tied the scheme to the FCC in a 1939 Christmas-tide *peace* demonstration. Dr. Buttrick, then President of the FCC, went to Washington and fell for "the infectious smile." Instead of immediately protesting against the unconstitutional ruse and its violation of our national tradition, the FCC went along with it.

When Pius XI died, Messrs. Buttrick, Cavert and Mott sent a telegram to the Vatican expressing the Federal Council's "deepest sympathy in the loss of the devoted spiritual leadership of his Holiness, Pope Pius XI." Dr. Clinchy of the related National Conference of Christians and Jews followed with a telegram (Feb. 4, 1939) describing the Pope's death as a loss to America and the whole world. "All Americans have recognized the Pope as an outstanding champion of the natural rights of the individual man, foremost to protest against persecution and the ruthless use of force. His advocacy of peace has aroused the gratitude of all peace-loving Americans" (*Yearbook of American Churches*, 1941, p. 143).

Had he never heard of the Italian raid on Abyssinia? Did not Pius XII covertly support it? Did it not fit into his plan of foreign missions? Did not priests and laity make voluntary contributions to the war expenses? Did not Pius XI announce that he was praying for the success of the butcher armies of Franco? Did not he, and the church of which he was the head, use every lever to overthrow the Spanish Republic? And the wicked and cruel raid on the Socialist homes of Vienna which Dollfus let loose, does not Mr. Clinchy know that Pius XI sent an

approving telegram to Dollfus and that this was done through the Papal Secretary of State, now Pius XII.

Why should Dr. Mott talk of the late Pope's "devoted spiritual leadership"? Does he not know that the organization of Catholic Action was primarily a political leader? Catholic Action is a threat against freedom. Catholic mission policy, far from being "spiritual" is coercive, as on the Congo, in Angola, in Mexico, in South America.

"We rejoice in the evidence of growing collaboration between Protestants and Roman Catholics . . . through parallel action in the religious field and through joint action in the social and international field," declared the FCC, Dec. 11, 1942. They don't rejoice half as much as the poker-faced Jesuits who are skinning them in the international card-game.

The FCC *Yearbooks of the American Churches* gives prominent place to the Roman Church as a "sister Christian communion" (*F. C. Bulletin,* 1943 p. 9). Indeed in the 1937 *Yearbook* the Roman and Greek Catholic church statistics are listed first and before those of Evangelical churches. The Pope is spoken of with reverence as "Head of the Church, his Holiness the Pope, Vicar of Jesus Christ, Supreme Pontiff of the Universal Church." In the 1941 *Yearbook* (p. 104), the Roman Church which scorns to be considered with other churches, is given place among "ecumenical agencies"; a list of living cardinals is printed; and in the list of American theological seminaries, all those with Roman Catholic connection are included. Not, however, the Moody Bible Institute or the National Bible Institute. In the 1933 *Yearbook* Mr. C. A. McMahon, editor of *Catholic Action,* contributed a study of "Catholic Trends," winding up with a list of notable converts from Protestantism to Romanism during the year past. In the 1939 *Yearbook* (p. 100), it was proposed that a joint concert of prayer be arranged with the authorities of the Roman Catholic Church regarding the then state of the world.

So does the FCC "representing twenty-two million Protestants" kow tow to the old Lama of the Vatican. In 1923 the FCC sent a cablegram to the Soviet government urging it to reconsider its reported decision to execute Roman Catholic church officials. They never appealed in behalf of poor Baptists pining at that time in Bolshevist concentration camps, nor earlier to Russian Orthodox clergy for release of imprisoned Stundists, lying for long years in monastery dungeons.

In its attitude toward the Church of Rome the FCC has shown once more its fatal facility for doing the wrong thing. What its constituent churches should demand of it is *to lead* in the fight for the Reformation, to expose clerical intrigues, to cherish and encourage Roman priests abandoning Romanism, even to the establishing homes for such in various parts of the country.

The Roman church in the United States now feels powerful enough to show its hand. It is seeking to fasten itself on city, state, and national treasuries, to foist its parish schools on the public, and to sterilize the public school system. With all its decades of organization the FCC is unable to give leadership to an opposition. It has been found necessary, therefore, to organize "Protestants and Other Americans United" to rally Protestantism to the defense of American ideals and constitutional safeguards. This illustrates once more the fact that Americans can easily improvise machinery for any critical emergency and need no great, expensive, permanent organization which, in the case of the FCC, has not been, and does not now seem, competent to effect anything of importance.

Multifarious Futilities

The extent of the Federal Council's attempts to influence Congressional opinion was pointed out by Congressman Tinkham some years ago. He said he had received releases from the FCC on:

The United States and Japanese relations
Extraterritoriality in China
The 1927 Navy Building Program
International Relations between the United States and Mexico
The 1928 Navy Building Program
Increase in Armaments
The League of Nations
The World Court
The Peace Pact
The Pan-American Arbitration Treaty
The Arms Embargo
War Debts
Naturalization
Compulsory Military Training in Colleges and Schools
Appropriations for the Bureau of Indian Affairs

It is presumable that similar releases went to all Congressmen.

Without cherishing any respec for Congressman Tinkham person ally we think he was wholly righ in writing, of these FCC operations

We exempt the property of churche from taxation because they are regarde as apart from the ordinary public organ izations and activities of our people an are entitled to this measure of public sup port because of the purposes they serv Of course their ministers and member are, as individual citizens, at liberty, an indeed ought to be encouraged, to ac politically with the utmost vigor, but fo the churches as organizations to attemp this is a grave departure from America policy and a violation of America traditions.

The suggestion was added tha FCC meddling in politics might lea to withdrawal of tax-free privilege of the churches.

(To Be Continued)

* * * *

Amsterdam Appraised

(Continued from page 4)

presentation to the Assembly i plenary session. These reports wer to be made the second week of th Congress. They would be based o the preliminary studies which wer published just preceding the Con gress and were to be made availabl only to the delegates. The section also had a fifth division of commit tees, which met in the afternoo The committees considered the con stitution with its rules and regula tions, policies, program and adminis tration and four concerns of th churches: (1) The life and wor of women in the church, (2) Th Christian approach to the Jew (3) The training of laymen i the church and (4) Christia reconstruction and inter-church ai

The nature of the World Counc and its functions during the nex five years will be determined by th action of the Congress on these r ports as they come back to th plenary session from the section and committee meetings. As soo as these reports are made to th Congress, and the action is taken o them, it will be possible to see whic of the three conflicting elemen has won out, if any. At this wri ing I can only say that it appea to me that this organization is fa too inclusive to make any real co tribution to the evangelical caus and that therefore, though evangel cals may be tremendously interest in it for one reason and another, is not a cause into which they ca throw themselves with loyal an enthusiastic labors.

(To Be Continued)

UEA EDITORIAL

ODLESS EDUCATION

A GODLESS education only makes an evil man a greater menace to society.

There seems to be an increasing number of nart men in criminal pursuits in this country. ne of Bost•n's distinguished citizens who has just rved a term in the penitentiary gave out an in-resting interview the other day. Said the gentle-an (?):

"While a guest of the government for some onths without pay I learned that practically ery college in the country, including Harvard, ale, New York and Columbia was represented in y jail. They even had one man from West Point id another from Annapolis. One day I went into e prison library and saw a kindly old man who ked me if I didn't remember him. It turned out had addressed the graduating class when he got s degree at the Massachusetts Institute of Tech-ology."

Then the U. S. Supreme Court moves to kill eek-day "released-time" religious education for iblic school pupils.

J. D. M.

UARD WELL THIS LIBERTY!

NDIVIDUAL liberty is the precious heritage of all Americans. The rest of the world marvels at it and covets it. We need to guard it as-duously.

In these days we are witnessing increased at-mpts to give our central government greater pow-s over the common man. Important blocs are emanding larger freedom to control the people ney employ. Other organizations would monopolize nd direct the use of our talents. These tendencies re camouflaged with unctuous concern for the elfare and security of the common man but they re none the less threats to individual liberty.

Walter Lippman recently dug up a century old ipping from the London *Times* which contains a ord of wisdom for every American. Read and nder it:

The greatest tyranny has the smallest beginnings. om precedents overlooked, from remonstrances despised, om grievances treated with ridicule, from powerless en oppressed with impunity, and overbearing men lerated with complacence, springs the tyrannical usage hich generations of wise and good men may hereafter rceive and lament and resist in vain. At present, common inds no more see a crushing tyranny in a trivial un-irness or a ludicrous indignity than the eye uninformed reason can discern the oak in the acorn, or the utter solation of winter in the first autumnal fall.

Hence the necessity of denouncing with unwearied and en troublesome perseverance a single act of oppression. et it alone and it stands on record. The country has llowed it and when it is at last provoked to a late indigna-on it finds itself gagged with the record of its own ill mpulsion.

J. D. M.

COOPERATION WITHOUT COMPROMISE

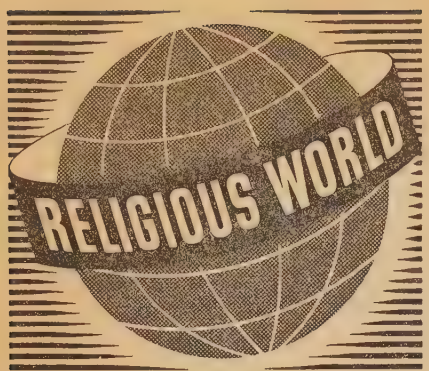
THE Clarens conference of evangelical leaders (UEA, September 15) has prepared the way for a type of evangelical cooperation in Europe and throughout the world that is obviously needed more than anything else at this time. All are agreed that cooperation is a vital necessity in these times. The method is the problem.

The World Council of Churches, which held its first assembly in Amsterdam, shortly after the Clarens conference, represents one attempt to answer the problem. Here were gathered official delegates from 150 different ecclesiastical bodies within Christendom. Included in this vast array of ecclesiastical leadership were representatives of the sacerdotal element of Christendom. To these priests of the Eastern Orthodox Church, the Anglo-Catholics of the Church of England, and the higher churchmen of the churches of Sweden and other countries, salvation is definitely mediated through ceremonies such as baptism and the Lord's Supper. On the other hand, in the World Council are represented American "modernists" with their rejection of the objective reality of everything supernatural. In between were the continental theological philosophers with their neo-orthodox viewpoint which accepts the objective reality of God and the supernatural, but rejects the Bible as the infallible Word of God.

Cooperation with such a conglomeration of ecclesiastical and theological vagaries, as the World Council certainly includes, is impossible for the evangelical without compromise of his convictions. World Council leaders are trying to find a common formula to define the nature of the Church, the nature of the sacraments, the nature of the Gospel, the relation of the Bible to the Church, and even the nature of the edifice itself. Multitudes are perishing for the want of that very Gospel which is already well defined for the evangelical in the Bible. But not all evangelicals are of the same denomination or ecclesiastical conviction. Therefore, they must find means of cooperation without compromise regardless of ecclesiastical connections.

This is exactly what was accomplished at Clarens. All over Europe there is rejoicing among evangelicals that this way has been found. The example given the European brethren by evangelicals in America has already been a source of inspiration to them. The European brethren heard with amazed gratification that representatives of sixty-five different denominations are effectually cooperating in the work of the National Association of Evangelicals. We must continue to set before our European brethren this encouraging example. United evangelical action throughout the world, through cooperation without compromise, is no longer an ideal in the dream stage, but is well on the way to becoming a practical and influential reality.

R. L. Decker



Austrian Anti-Semitism

There is a general increase of anti-Semitism in Austria. There are many reasons for this. Some of the returning Jews have reclaimed their possessions, often in the hands of people who had little to do with the Nazis and who resent being deprived of property legitimately acquired. There is very obvious preferential treatment given Jews by Russian and American occupation authorities. Americanized Jews swarm over the country and are often unfriendly to Hebrew Christians and Christians. The churches were unsympathetic toward Jews under the Nazi regime and much of this sentiment persists. Altogether the situation is not good.

Hungarian Revival

The Communist regime in Hungary, fearing the rapid growth of Protestantism, is beginning to clamp down on the freedom hitherto allowed church leaders. The Lutherans particularly are feeling the iron heel. The Lutheran and the Reformed churches have been working together in a nationwide effort to evangelize the people. For three weeks 300 important street corners were occupied by 300 Christian workers distributing tracts and invitations to religious meetings. There were twenty-one such meetings in Budapest alone. Literally thousands were saved. Evangelicalism was literally sweeping Hungary when the "red" purge began. Open State opposition is not apparent and religious interest is still high but some observers are seeing the "handwriting on the wall".

Blow to Evangelicals

The expulsion of 12,000,000 Germans east of the Oder River and South of the Sudeten Mountains, in accord with the Yalta Agreement, has meant the destruction of more than ten per cent of German Protestantism. More than 4,000 congregations have lost their churches, parish houses, hospitals, deaconesses homes, orphanages, schools, seminaries, old people's homes and institutions for the care of the needy, along with their individual homes, household equipment, money and investments. These millions of ousted German Protestants now live in refugee camps with their pastors in other parts of Germany. They are short even of Bibles for Sunday schools, and the difficulty of their pastors to continue to evangelize them can well be imagined.

Thirsty France

France is rapidly degenerating into a drunken nation and the Marshall Plan is aiding and abetting the process. Paul Ghali, representative of the Chicago *Daily News* in Paris, sends word that all records are being broken to meet the French public's demand for Scotch and bourbon, Scotch preferred. Whereas even the odor of whiskey used to be scored today "50,000 cases of whiskey a year would not quench the French thirst." Formerly the French imported only from 25,000 to 30,000 cases a year. It is said that thousands of young Frenchmen were initiated into the whiskey habit during the war, or when visiting London or the United States. Millions of dollars of American ERP funds have been earmarked for liquor.

A Catholic Premier?

Canada may soon have a Roman Catholic premier. The Liberal Party has elected Louis St. Laurent, a Romanist of French-Canadian and Irish extraction, as its leader. Premier MacKenzie King is expected to resign soon. Because of Liberal control of Canadian politics St. Laurent is almost certain to get the Dominion's highest office. Already he has been assured of seventy new seats in Commons by Catholic Quebec. Added to the Liberal Party's present majority the new Premier would have tremendous power. Protestants are very unhappy about the situation.

"Reds" Court Churches

Protestantism in Czecho-slovakia may well be killed by the kindness of the new Communist government. The State has offered to pay the salaries of Protestant pastors and in many other ways is offering help and support. Observers believe that this is strategy to divide religionists in the Czech state and weaken church influence among the citzenry. If Protestant pastors accept support it will not be long until they will be subject to the Communist regime. New appointments will be made by the State and only "reliable" candidates will be considered. It is evident, however, that Protestant churches are blessing the new order anl slowly but surely falling into the pit that is being digged for them.

Gleanings

England's churches are empty. Reports have it that at no time of the year will there be more than ten per cent of the population attending church; in the cities it is closer to five per cent, and in the crowded sections of large cities, nearly one per cent.

Maharaj Singh, governor of the Province of Bombay, is the first Christian governor in India. He neither smokes, drinks nor dances.

Madras Presidency in India has decided to go completely "dry" although it means a great loss of revenue to the state.

A world conference of Presbyterian youth will be held in either France or Switzerland in 1949.

Ghost City

Washington is a "deserted village these days. All the politicos who ar footloose are in the hustings drummin up votes for the November election Unless something unforeseen shoul happen to change present expectation Messrs. Dewey and Warren will be ou National leaders in 1949.

"Bottle Clubs"

Washington's "Bottle Clubs" ge around the midnight and Sunday clo ing laws by a clever device. Accordin to veteran Prohibitionist Clinton H ward this is their method of operatio and law evasion: "First you register a patron, you rent a locker, you pu chase at some outside supply house bottle or two of your favorite bran of whiskey. You let yourself in th club with your private key. You d not speak. You take a seat and gi the dumb waiter the key. He brin your bottle, with a set-up, a glas cracked ice and your soda, which y may use or not, as you like yo drink, for which a charge is mad You do not buy the liquor. That yours. You pay for the set up, an drink to your capacity after hou without violating any law. You can all give your liquor to your friends." It said that there are 1,000 "Bottle Club in the capital city. One joint recent raided yielded 5,000 bottles of whiske Its owner claimed he had at lea twenty Congressmen patrons.

"Civil Rights" Plot

President Truman fell for a can fully-laid plot when he agreed his current "civil rights" progra Our sources of information say th the idea was born at the Communis inspired Civil Rights Congress in D troit in April 1946. It eventuated in t President's Committee on Civil Righ appointed in December of that ye The committee employed twelve hig salaried analysts, consultants a research aids. The outfit was co trolled by a bloc. Truman w told that there are two dom nating racial groups in New Yo and that the bloc had them in t bag. This meant forty-seven electo votes. The "civil rights" scheme w a clever deal, engineered by and f one racial group but camouflaged a report that put all the emphasis the other racial minority. Now it loo as though the Democratic candida would get little of the Jewish a Negro vote, lose New York and sp his party to boot.

—EDUCATION—

Ohio Friends Plan Debt Liquidation

CLEVELAND, O.—Cleveland Bible College opens the new year with the largest enrollment in its history. During the past year the mortgage indebtedness on Esther Baird Hall was paid in full and a total of $14,500 was paid on the principal indebtedness of the institution. Many improvements have been made to put the property in fine condition for the new year's work. A "Debt Liquidation Program" is now being sponsored by the Ohio Yearly Meeting of Friends, under whose auspices the institution is conducted.

Over 2,600 Students In BJU Convocation

GREENVILLE S. C.—On September 8, more than 2,600 students crowded into the Rodeheaver Auditorium on the Bob Jones University campus here for the formal opening of the 1948-49 academic year. Arriving from practically every state in the Nation and from many foreign countries, these students had come to "America's most unusual university" to receive an education in a Christian atmosphere of culture and refinement. They witnessed what Dr. Bob Jones, Sr., founder of the institution, termed as the greatest opening in the history of the school.

Presiding at the service was Dr. Bob Jones, Jr., president of the university. Those participating in the convocation included Dr. Bob Jones, Sr., Congressman Joseph R. Boyson of South Carolina, Dr. Monroe Parker and Mrs. Robert Schaper. This year is the twenty-second since the founding of the University.

Where to Find

	PAGE
Denominations	21
Education	13
Inter-church	20
Laymen	16
Missions	18
Personalia	23
Press	16
Public Affairs	17
Radio	15
United Action	19
Youth	16

Seventeen New Church Schools in Los Angeles

LOS ANGELES—(RNS)—Seventeen new schools—for pupils whose parents feel religious training should be part of their children's education—will open here next month under the sponsorship of religious organizations.

Thirteen of the schools will be Catholic parochial institutions, while three are to be opened by the Los Angeles Baptist City Society, and one by Lutherans.

The Baptist schools—all on the elementary level— will employ 18 teachers, according to C. Rowan Lunsford, director of the Baptist day school educational program. Lunsford said that Baptists have changed their attitude on religious education.

"We have shifted the emphasis on religious education from the university level back to the elementary school level," he said.

In addition to opening a new school, Lutherans are planning additional facilities to expand existing schools in the metropolitan area.

Adventists Open 140 New Schools

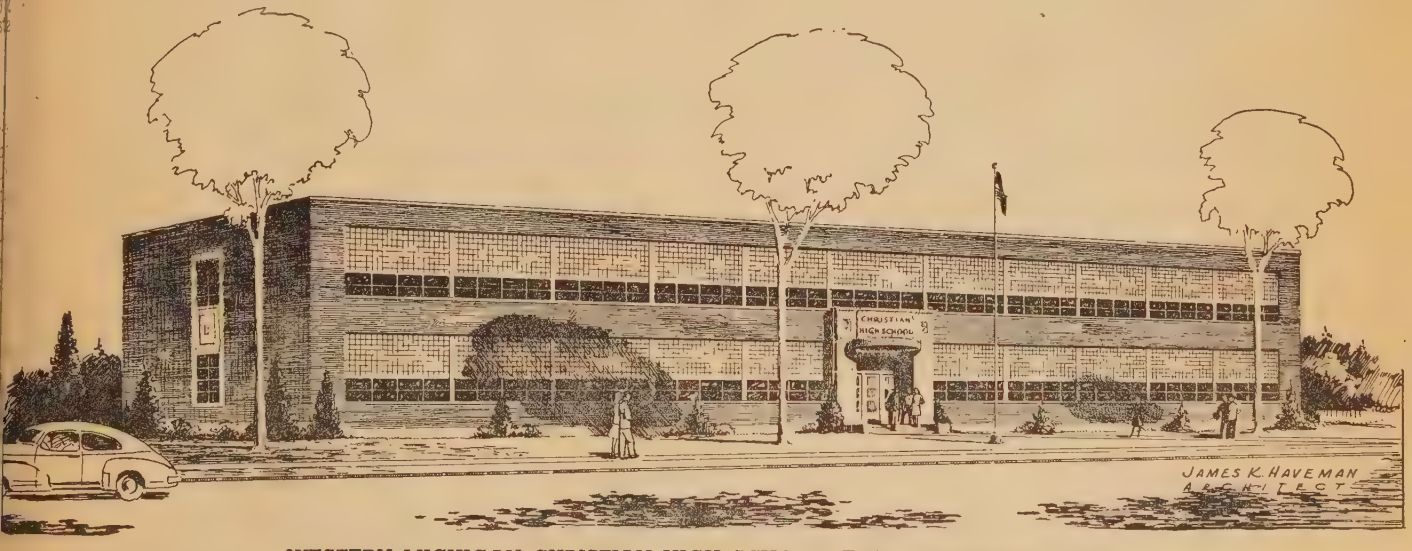
PHILADELPHIA—(RNS)—Seventh-day Adventists will open 140 new schools in all parts of the country during the next year, it was announced during the denomination's Youth Congress here.

Reports to the conference, attended by 5,000 delegates, indicated that the denomination currently operates 290 colleges and high schools and 3,631 elementary schools in which more than 157,000 pupils are enrolled.

NUCS Marks Progress At Its 28th Convention

MUSKEGON, Mich.—"God's Word, a Golden Compass" was the slogan which keynoted the Twenty-eighth Annual Convention of the National Union of Christian Schools held here August 17-19. This year's convention, which according to reporters was one of the best and largest, introduced a special day for teachers.

The keynote address was given by the Union's president, Mr. J. Van't Hof,



WESTERN MICHIGAN CHRISTIAN HIGH SCHOOL, EAST MUSKEGON, MICH.

This modern Christian High School costing $250,000 is now under construction. It will serve Reformed, Christian Reformed and Protestant Reformed people of the western Michigan area, which includes New Era, Muskegon, Grand Haven, Spring Lake, Nunica, Sullivan, and Muskegon Heights. It is expected that the building will be completed at the end of the present school year so that the school may be opened in the fall of 1949. Approximately $200,000 has already been pledged toward the cost of building construction. Mr. Fred L. Winter is president of the Board.

NAE

National Association of Evangelicals

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Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

who likened the Word of God as a basic guide for Christian educational policy to the use of instruments for flying by skilled pilots. Reporting the progress of the Union during the past year, Mr. Van't Hof said that (1) the Union office under the direction of Dr. J. VanBruggen and with the assistance of Mr. C. Zylstra had now become an educational as well as a promotional center; (2) the Union is improving instruction especially by providing Christian textbooks; (3) favorable progress is being made by the Calvin Contact Committee which is seeking to integrate the efforts of the National Union with the work of the Calvin College faculty, and (4) that a new venture of the Union—the High School Administrators' Clinic held during June—had indicated high potentialities for the future. The climax of his address was reached in voicing the proposal of the Union Board for the establishment of a National Union of Christian Schools Foundation as a step toward providing greater security and permanency of support of studies on Christian education and assurance of economic and legal self-respect of the Union.

Additional information about the work of the Union was given by the secretary, Mr. J. R. Bos, who reported the change from the former policy of the Union to receive delegates to a convention by alliance representation to a plan to have representation by districts.

One of the outstanding decisions reached by the convention, in addition to that of establishing the Foundation, was to move the Union offices to Grand Rapids. To make these two projects possible a drive for $100,000 is being planned by the Union Board.

An interesting appraisal was made concerning the relation of the National Union of Christian Schools and the National Association of Christian Schools, the latter being represented at the convention by Mr. Mark Fakkema, general secretary, and Mr. Henry R. Riemersma, president. The thought of those present seemed to crystallize in favor of keeping schools now associated with the Union within Calvinistic, perhaps even Reformed circles, while the work of the Association would cover other communities of evangelical Christians needing Christian schools.

An invitation to meet at Denver, Colorado, for next year's convention was accepted.

Lutheran Bible Institutes Announce Fall Opening

MINNEAPOLIS, Minn.—The fall term of the Lutheran Bible Institute will begin on October 11 in Minneapolis as well as in the two branch schools in Seattle, Washington, and New York City. Registration will be October 8 and 9. On October 10, the new president of the institute, Pastor Oscar Hanson, will be installed at an opening service conducted at Central Lutheran Church, Minneapolis.

The Lutheran Bible Institue in Seattle, Washington, broke ground recently for the first unit of its building program. Dr. Carl A. V. Lund, president of the Columbia Conference of the Augustana Synod, was the main speaker. The building, which will cost approximately $150,000, will provide dormitory facilities, classrooms, offices, dining hall, and kitchen. Until it is ready for occupancy, the school will open in its tentative quarters in the Gethsemane and Zion Lutheran churches in downtown Seattle. The permanent address is North 130th Street and Greenwood Avenue.

In New York the school's headquarters will be at the Gustavus-Adolphus Church (Augustana), 151 East 22nd Street. Regular day school courses will be offered and evening classes will be conducted in several centers.

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Boston School Opens New Year, October 9

BOSTON, Mass.—The Boston Evening School of the Bible has become one of the most popular evangelical training schools in New England in the past few years. It meets in the historic Park Street Church in downtown Boston.

The 1948 season begins October 19 and will consist of two ten-week terms. Among the instructors will be Dr. Harold J. Ockenga, Mr. J. Charles Stearns, Dr. Howard W. Ferrin, Mr. John Graybill, Mr. Richard Hardy, Rev. Louis Hutchins, Dr. Terrelle B. Crum, Miss Elizabeth Evans and Mrs. Mary MacKay.

Credit is offered by Providence Bible Institute for all work completed according to standards.

RADIO

"Greatest Story" Now Aired Over Shortwave

NEW YORK.—"The Greatest Story Ever Told," the radio program which dramatizes the story of Christ and which is broadcast over the ABC network, is now being given world-wide coverage over short wave stations to fifty-eight foreign countries. The stations which radio it around the world are WRUL, WRUW, and WRUX. It began Sunday, July 25. Orginal programs heard by listeners in this country are now being heard the world over.

After a summer vacation "The Greatest Story Ever Told" resumed domestic broadcasts on the ABC network Sunday, September 12, at 4:45 p.m., EST.

Lutheran Hour Season to Open in Hollywood Bowl

HOLLYWOOD—(RNS)—More than 20,000 Lutherans are expected to gather in the Hollywood Bowl on Oct. 3 for a huge rally opening the Lutheran Hour's Sixteenth Season. Dr. Walter A. Maier of St. Louis will be the featured speaker; and Gov. Earl Warren will be one of the honored guests.

October 3 is a red-letter day in Lutheran Hour history because it marks the beginning of a new radio season, the second half of the second decade of "Bringing Christ to the Nations."

It also marks the return to the air of Dr. Walter A. Maier, the regular speaker on the Lutheran Hour since the beginning of this radio mission. Currently on leave from his duties as professor of Old Testament Interpretation and History at Concordia Theological Seminary, Saint Louis, Missouri, Dr. Maier has each week delivered a Scripture-founded, Christ-exalting Gospel appeal to an audience estimated at twenty million. Multitudes throughout this country and abroad will warmly welcome Dr. Maier's return for a sixteenth season of evangelistic appeals.

October 3 is a milestone in Lutheran Hour history also because on that day this radio mission will inaugurate its programming over the staggering total of 1,100 stations scattered throughout the world.

Dr. Eugene R. Bertermann, director of the huge broadcast, says "the Lutheran Hour's present growth is only the beginning. At its recent convention in New Orleans the Lutheran Laymen's League, sponsor of the program, rededicated itself to the goal of using every available and suitable station on earth for the proclamation of Christ's eternal Gospel. Vast areas yet remain where sin-bound men and women urgently need "the Gospel of the grace of God." To cover these territories, marvelous additional opportunities beckon constantly. Mighty opportunities confront us particularly in Europe and the Far East. Great developments, too, are taking place in the radio world particularly as frequency modulation, television and international shortwave are perfected and made more widely available. These new media of transmission must be drafted for the Savior's Gospel! We must in certain instances pioneer and help to develop the new techniques needed for religious broadcasting.

"As Bringing Christ to the Nations marches forward, under God, into its sixteenth season of Christ-centered testimony, it does so with the faith-strengthened confidence that the interested friends will stand by it generously, to the glory of God, for the preaching of the Gospel and the salvation of souls."

FCC Says Stations May Deny Time to Atheists

WASHINGTON, D. C.— (RNS) — Radio stations in this country will not be punished for refusing broadcasting time to atheists, the Federal Communications Commission said here.

This assurance, offered by Commissioner Rosel H. Hyde, came after a Protestant churchman, two Roman Catholic priests, a Jewish rabbi, and an atheist had appeared as witnesses before the special House committee investigating the FCC's stand on religion on the air.

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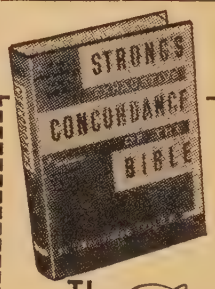

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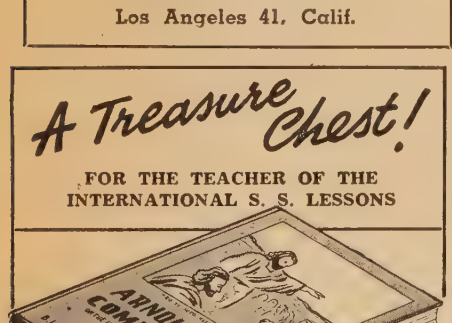

ARNOLD'S *1949*
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Commissioner Hyde said the FCC's 1946 Scott decision, which upheld the right of atheists to broadcast their views, had been misinterpreted as meaning that atheists must receive radio time equal to that given religious programs. At this point, he told the House group that radio stations need fear no FCC reprisal if they gave atheists less time or no time.

The 1946 ruling followed a demand by Robert H. Scott of Palo Alto, Cal., that three California stations have their licenses revoked for refusing to grant him time for atheistic programs. Scott's petition was rejected by the FCC, but in its decision the Commission held that atheists had the right to air their viewpoints.

Episcopal Radio Program Is Aired on 500 Stations

NEW YORK—(RNS) — "Great Scenes from Great Plays," the new radio program sponsored by the Protestant Episcopal Church, will have the largest radio hookup ever used to carry a Church message when it first goes on the air Friday, Oct. 1.

An announcement from Church headquarters here said every station of the Mutual Broadcasting Company will aid the program, in addition to a number of independent stations. The estimated total of stations carrying the broadcast was placed at over 500.

LAYMEN

NLEA Headquarters Being Moved to Ohio

FT. WAYNE, Ind.—The National Laymen's Evangelistic Association, Inc., just closed its 28th annual convention at Toccoa, Ga. This association is composed of laymen and ministers of all denominations. Members are located in every state in the USA. At the convention this year, pastors were given full membership recognition instead of associate membership, as was previously the case.

Mr. Albert C. Feigert, of Van Wert, O., was elected national president. Mr. Feigert, a Baptist, succeeds Vernon W. Patterson — a prominent Presbyterian from Charlotte, N. C. With this change in office, the national headquarters will be moved from Charlotte to Van Wert.

The work of the association consists of personal evangelism and the promotion of union evangelistic campaigns. Great emphasis has been placed on the last of these two phases of evangelism during the last year, and intensive promotion of future evangelism campangns is being planned for 1948-1949.

The slogan under which this nationwide Christian organization is launching its expanded program is, "More of All Churches Presenting Christ to All Men."

Further detailed information to laymen, pastors and evangelists concerning the aims, objectives, membership and organization may be obtained by writing to the national headquarters, National Laymen's Evangelistic Association, Inc., 302 Pollock Building, Van Wert, Ohio.

YOUTH

Pentecostal Youth Meet In Big Hollywood Bowl

HOLLYWOOD, Calif.—One of th greatest "full gospel mass you rallies" ever conducted in America wa held in the Hollywood Bowl Septembe 27. Some 20,000 young people wer present from 800 Pentecostal churche in southern California.

There were 100 in the Symphon Band under the direction of Rev. Jame Boersma. Three hundred voices unde the leadership of Miss Audrey Mie composed the choir. Youth leaders wh managed the event were Glenn Grov Cecil Pool, Harold Chalfant, B Lewis, Demos Shakarian and Claud White. The speaker was Rev. Ra Hughes, twenty-four-year old Southe evangelist.

The first "full-gospel" youth ral was held in the Shrine Auditoriu last year. At that time it was estima ed that 7,800 were inside the buildin and 6,000 turned away.

YFC Plans Evangelism Conferences for 1949

CHICAGO—Plans for two Wor Congresses on Evangelism in 1949 - one in Switzerland in August and on in Tokyo, Japan in September — an establishing of 1,000 new Youth f Christ rallies by the summer of 19 were revealed here by Dr. Robert Cook, president of Youth for Chri International, on his return from th World Congress on Evangelism at Be tenberg, Switzerland.

The success of the Beatenberg Co gress, Dr. Cook said, amazed even th most optimistic delegates. Dr. Oswa J. Smith of Toronto, Canada, worl known missionary leader, declared to be "the most spiritual and most fo ward-moving conference I have ev attended." Five hundred delegat were present from twenty-five cou tries.

PRESS

Methodist Publishing House Sales Increase

CINCINNATI—(RNS)—The Metho ist Publishing House reported the lar est sales figure in its history to th board of publication of The Metho ist Church at a meeting here.

This figure—$11,232,564.37—repr sents sales for the 1947-48 year an is the climax of a rise that has bee continuous since the union of Metho ist Churches in 1939 and the reorgan zation of the publishing house in 194

According to the report, the publis ing house employs 690 persons in i Nashville branch—the largest numb of employees of any one of the thi teen offices over the nation.

Of the new programs begun by th publishing house in recent years, th children's books published by Abin don-Cokesbury Press in Nashville, h been the most successful. One of the books was runner-up for the Americ Library Association's award for th best book in the field during the pa year.

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Our hearts tell us to take in all who come. Because the funds available limit our ministry, we must often deny what our hearts command.

Through the "adoption" plan, individuals, families, and groups are invited to cooperate in this soul-saving, body-rehabilitating mission. If your heart responds to our invitation to share in this work, we will gladly send you on request a free copy of CHINA HARVESTER and information about the support of a child.

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—PUBLIC AFFAIRS—

Presidential Candidates View the Vatican Envoy

NEW YORK—(RNS)—In response to a query by Dr. William B. Lipphard, president of the Associated Church Press, three candidates for the presidency of the United States have given their views on the appointment of Myron C. Taylor as diplomatic representative to the Vatican.

From the White House, Dr. Lipphard was informed by Charles G. Ross, secretary to President Truman, that Taylor's mission "would be terminated when peace is made." Ross said this will "remain the President's policy, and will be strictly adhered to so long as he is in office."

The reply from Gov. Thomas E. Dewey stated that "there are many questions of administrative policy which an incoming President cannot and should not decide until after he takes office."

Henry A. Wallace said he opposed the appointment of a personal ambassador to the Vatican. "It seems to me," he said, "that a country like the United States, which has taken a very special stand with regard to the separation of Church and State, should hardly give this kind of recognition to one Church without giving similar recognition to all Churches."

The Associated Church Press includes in its membership major Protestant publications of the United States.

Many Kansas Baptists Oppose Released-Time

WICHITA, Kan.—(RNS)—Action by the South Central Association of Southern Baptists of Kansas in adopting a resolution opposing the released-time type of religious education focused attention anew on the announced intent of a local minister to test the weekday church school program here in district court.

Rev. Orbie R. Clem, pastor of the First Southern Baptist Church, said his plans were shaping up to obtain a legal ruling on the Wichita system in which some 8,000 pupils are excused from school an hour a week to receive religious instruction given by teachers of the Council of Churches.

More than 200 clergy and lay members of Southern Baptist churches in this area unanimously declared themselves against released-time training "because we feel it to be unconstitutional." The association also commended State's Attorney General Edward F. Arn for a recent opinion terming the program illegal.

A survey of the state reveals that the return of school activities does not include released-time programs as in the past for six leading communities. These are Topeka, the state capital; Emporia, Leavenworth, Atchison, El Dorado and Hutchinson.

Grand Rapids Bars Religion From Schools

GRAND RAPIDS, Mich.—(RNS)—The Grand Rapids board of education

—REVELL PRESENTS—

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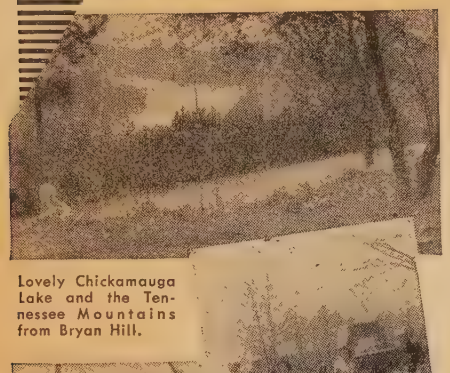

Lovely Chickamauga Lake and the Tennessee Mountains from Bryan Hill.

The rugged nature of the locale lends itself to hikes and scientific expeditions. Members of the Archery Club. Above, a class dinner on the campus.

"A Land of Hills and Valleys" (Deut. 11: 11.)

THE physical surroundings of Bryan University are surpassingly lovely. The institution is located on Bryan Hill, which rises almost directly out of beautiful Lake Chickamauga. In reality the "hill" is not a mere knob or knoll, but a young mountain.

Its top is covered with a beautiful 82-acre tract, where attractive shade trees—hickory, elm, oak, pine and tulip—grow in profusion. Each April, the bewitching southern dogwood tree in full bloom punctuates the shade of the grove with its white cross-shaped flowers.

To the south of this high eminence sweeps a commanding view—the town of Dayton in the foreground, backed by the smaller hills on the receding valley floor; while away to the southwestward succeeding mountain ranges disappear in the purpling distance. Two good automobile roads lead from the town by easy stages to Bryan Hill; and here, surrounded by graceful drives and an attractively landscaped campus, are the present buildings of this already famous institution.

But delightful as is the University for situation, there persists at Bryan something far more important and beautiful. It is that intangible yet vital trust in the Book and in the Lord of the Book—indeed, a school bathed in the atmosphere of full surrender to the Christ whom that Book reveals. It is surely "*a land of hills and valleys, and drinketh water of the rain of heaven.*"

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has reaffirmed a policy prohibiting use of any local public school, athletic field or other school facility for religious or sectarian purposes.

The board, however, did not ban use of school facilities by political parties for campaign purposes.

Action was taken at a special meeting to consider a request from the Rev. Gary DeWitt, chairman of the social welfare committee of the Reformed Church in America, asking "clarification" of the board's policy.

DeWitt's request stemmed from the refusal of the board to allow use of South High School athletic stadium for a Christian Endeavor Union hymn sing on the ground that the proceeds would revert to a religious organization.

"Released-time" is Center of Argument

ASHEVILLE, N. C.—A citizens committee which has been sponsoring Bible classes in the public schools here for the past several years has announced that the instruction will be discontinued during the coming year.

L. T. New. chairman of the committee, said plans have not yet been worked out so that the courses can be offered within the law as interpreted by the recent U.S. Supreme Court ruling.

CHARLESTON, W. Va.—West Virginia's schools may be used for religious instruction, with certain restrictions, according to an opinion prepared by Attorney General Ira J. Partlow upon request of W. W. Trent, state superintendent of schools.

The attorney general's ruling is merely advisory and it remains for the courts to have the last word on the question. However, the opinion will serve as "operating law" until such time.

Religion may be taught legally in West Virginia schools if such classes are not conducted during school hours or at the expense of the taxpayers, Partlow said in effect. His ruling followed a decision of the U. S. Supreme Court in the Champaign, Illinois, case, holding that the board of education there had no right to permit religious education classes in school buildings.

The new ruling has already been challenged by a number of groups in the state.

MISSIONS

Aeronca Chief Bought For Brethren Mission

WINONA LAKE, Ind.—The Boys Clubs of the National Fellowship of Brethren Churches have adopted as their project for the coming year the purchase of an airplane for the use of the home mission work of the Brethren in New Mexico.

A two-placed Aeronca Chief has been purchased, equipped with a two way radio and other extras. J. H. Kliewer, the director of the mission, is now completing his flight training under Paul Hartford of the Victory Sky Pilots, and will fly the plane to the field from Winona Lake.

"Ambassador" Finishes Maiden Oceanic Flight

SPRINGFIELD, Mo.—The fir trans-oceanic missionary flight of th "Ambassador", converted C-46 tran port plane of the Assemblies of Go was successfully concluded as th giant plane touched at the Springfiel Missouri, airport at the end of round trip to Liberia and Nigeri West Africa. The maiden flight wa accomplished without mishap und the direction of Pilot Bill Wood, ar Co-pilot Roy Taylor, both of who have seen much service in the aviatic programs of the U.S. armed force Th northern route was followed wi stops at Halifax, Iceland, Greenlan Ireland, and Portugal.

On the outward flight unusu baggage was carried. A Seabee ar phibian plane was dismounted and p into the capacious hold of the b plane. Missionaries leaving for the fields, as well as staff members, we also carried on the outward journe

Returning by the same route, th "Ambassador" carried thirty-thr missionaries and their children, wh were beginning their furlough fro the field.

"The "Ambassador" is a convert Curtis Wright C-46 transport pla with a wing-spread of 108 feet, powe ed by two 2,000 horsepower Prat Whitney engines. The body of t plane, which is seventy-six feet lon gives ample room for more than for passengers with their baggage. T Assemblies of God have purchased tw of these planes from the U. S. gover ment and will be using them in c operation with other missionary age cies in maintaining a trans-world m sionary airline service. It is expect that the big planes will more th pay for themselves in the saving steamship fares and missionaries' tim and health. The "Ambassador" is n undergoing a checkup and will be bas at Springfield. It is expected th its next flight will be to Sou America.

SAM Now Increasing Its Missionary Staff

CHICAGO.—Recognizing the urge spiritual need throughout the wo and that time is rapidly running o in some sectors, The Scandinavian liance Mission of North America pressing forward with all its resourc

At the August meeting of the Boa of Directors, thirty-five commissi were voted, twelve to missionaries turning to their stations, and twen three to new missionaries now un appointment (UEA, Sept. 15).

In response to the call for voluntee the mission has on its rolls more th ninety accepted candidates, but ma more are needed. The China field asking for another hundred, a h dred are being recruited for Jap each of the other fields—Africa, Ind Portugal, South America, etc. — calling for trained workers.

An urgent call to prayer-helpers being issued by the general direc Rev. David H. Johnson, and it is ho that an increasing number will h themselves to the ministry of pra and intercession.

r Guinea District pened to Missions

RISBANE, Austral.—A new mis- station is to be established in the rik area of the Sepik District of Guinea where there are over 00 South Sea Island natives who never been touched by the Gospel ching of any Christian denomina- This work has been allotted to the mblies of God of Australia and the al entrance to the field will be e in late September by Pastors H. idson and Westbrook.

UNITED ACTION—

AE Week" Observance ctober 31 to November 7

HICAGO.—October 31 through No- ber 7 are the dates selected this for the annual observance of E Week," according to an an- ncement issued by Dr. R. L. Decker, utive secretary of the National ociation of Evangelicals. Informa- on the many far reaching minis- s of NAE will be given local con- gations in their own services during week.

ackets of materials for this pur- e are available to all the pastors of fifteen thousand congregations in NAE constituency. A new brochure the NAE has been issued for the tors and other evangelical leaders. aller leaflets and special church letin covers are available to hand each member of a local con- gation on either October 31 or No- ber 7. The bulletin covers carry a cial message from NAE President phen W. Paine.

he material is also suitable for the of congregations not affiliated h NAE but interested in united ngelical action. Those desiring ther information should write to . Harold G. Taylor, at NAE Head- rters, 542 South Dearborn, Chicago llinois.

E's Administration Board Meets in Denver

HICAGO.—The semi-annual meet- of the Board of Administration of National Association of Evangeli- s will be held in the Cosmopolitan el, Denver, Colo. October 12, 13.

number of the agencies associated h the NAE will take advantage of annual convention of the National day School Association being held ober 13-15 to hold executive and mittee meetings in Denver this k.

uthwest Area NAE Showing Great Growth

OS ANGELES.—Dr. Henry E. drick, executive director of the NAE his area, has had a busy and profit- e summer visiting evangelical rches and church meetings in Ari- a, New Mexico, California, Nevada, h and Colorado.

here is a strong current of interest he NAE in all the states especially ng Baptist, Nazarene, Pilgrim Holiness and Assemblies of God churches. Many have applied for membership in the movement.

Hollywood CBMC, one of the largest in the state of California, has applied for membership. The action was unanimous. Mr. Lionel Mayell is the chairman of this group.

The first fall luncheon of the churches in the Los Angeles area was held in September with Rev. Jack Shuler delivering the address.

The Harbor Area NAE Ministerial Fellowship is sponsoring a Tri-City Sunday School Rally. San Pedro, Wilmington and Lomita will participate.

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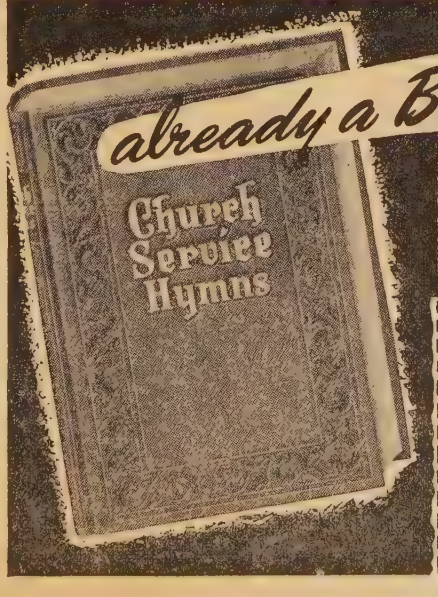

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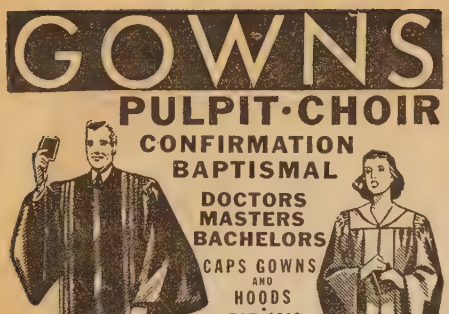

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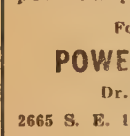

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The gathering will be held in the First Baptist Church, San Pedro.

According to Dr. Hedrick 'the prospects for united evangelical action in the Southwestern Area are unusually encouraging.

—INTER - CHURCH—

Capitalism is Bone Of WCC Contention

CHICAGO.—Antagonism to capitalism expressed in the sessions of the World Council of Churches in Amsterdam has been responsible for a very bad "press" in the United States.

The Council officially rejected the ideologies of both communism and capitalism but failed to suggest one that it would approve.

Dr. Reinhold Niebuhr of the USA and Dr. Josef L. Hromadka of Czechoslovakia crossed verbal swords on the subjects. The dean of the Jan Hus Theological School in Prague, and former teacher at Princeton Theological Seminary declared that Western supremacy in the international field is at an end because of Western man's "apparent fear, frustration and helplessness in dealing with the great issues of our times."

The Cezeck theologian said further, "Anxiety about the advancing social transformation under the leadership of the Soviet Union is depriving the average Western citizen of a real grasp of the situation and of an adequate understanding of what is actually going on. He has not much to offer along the lines of moral, philosophical, or spiritual leadership. What he has taken for granted is slipping out of his hands. That makes him confused, restless, scared and nervous or disillusioned and apathetic.

"His political decisions are not free of cramps and uncertainty. He is losing trust and confidence in the former colonial nations which, rightly or wrongly, are looking to Soviet Communism and the Soviet brand of democracy as a more reliable and trustworthy guide through the labyrinth of this world."

Professor Hromadka maintained tha the world, because of these facts, coul not be organized on an anti-Commun ist basis even though the West shoul win out in a war with the Sovie Union. He said that the Christia Church must rise above political d visions and make a new beginning "t work for a new society, a new orde that will stand in some continuit with past but which will in a mor adequate way respond to the re needs of the present moment and re flect more genuinely the invisible glor and the majesty of the cruicified an risen Christ."

Jones Conducts Second United Church Crusade

BOSTON—(RNS)—Dr. E. Stanle Jones, president of the Association fo the United Church of America, devote the month of September to a secon crusade in the interests of a unite Church and visited twenty-five citi from coast to coast.

According to Dr. Jones, his crusad is "bringing out the latent desire fi union on the part of the people in th pews."

The noted missionary and evangeli conducted his first crusade last yea delivering addresses in principal citi in which he urged a federal union denominations.

Harvey F. Kazmier, director of th crusade, said here that in setting u the first crusade, "we met a hesitanc on the part of some of the stron denominationalists because of the long-held fear that church union wou mean the wiping out of the names their churches and the sacrificing their creeds, rituals, and forms church government." This year th "hesitancy" was largely overcome, c served Mr. Kazmier.

World Communion Day Being Observed Oct. 3

CHICAGO.—The observance of th ninth annual World Communion Su day opens in New Zealand, at 10:0 o'clock Sunday morning, October From then on for twenty-four hou there will be intense activity in eve land where Jesus Christ is Lord, getting every Christian to a place the Lord's Table in his own churc "Unless providentially hindered."

The prime objective of World Com munion Sunday is to renew the pre ence of Christ in the souls of earth men and women through word a sacrament. The bread of heaven a the chalice of salvation will nouri all souls who participate in a worth manner to more abundant life he and to eternal joy in the world come.

Many different races, languages a religious communions will be prese at His Table during the twenty-fo hours. There will not be an hour du ing the entire day when there w not be a great multitude of Christia in some part of the world seated kneeling at His Holy Table and pa taking of the sacred emblems. It w be a day of glorious fellowship wi Christ and with one another.

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formation Sunday Observed October 31

EW YORK — Church groups in ut fifty cities have announced plans observances of Reformation Day, ober 31.

eformation Day will be made the asion for an emphasis upon Protntism's heritage in the Reformaı and be the means of bearing a ed witness to the positive principles the Reformation and their sigcance today.

utstanding church leaders from ny denominations will speak in contion with observances. Some comnties plan to hold laymen's lunchs, youth meetings and other obvances, in addition to mass meets.

DENOMINATIONS—

w Leaders Chosen For Church of God

CLEVELAND, Tenn.—Rev. H. L. esser was elected general overseer the Church of God at its Internaıal Assembly held in Birmingham ently. Mr. Chesser came to his new ition from four years service as istant general overseer. He is a na- of Florida and has served as state erintendent of Alabama and North olina. He succeeds Rev. J. C. Jerni-

A number of other important nges in the leadership of the demination were made at Birmingham. v. Zeno C. Tharp, former state over- in South Carolina, was elected istant general overseer. Rev. J. H. lker, former editor-in-chief of the lishing. house, becomes executive retary for missions; Rev. A. M. llips is the new business manager the publishing house and Rev. J. D. ght editor-in-chief of publications. v. R. R. Walker continues as general retary-treasurer.

w Center is Planned For Cumberland Church

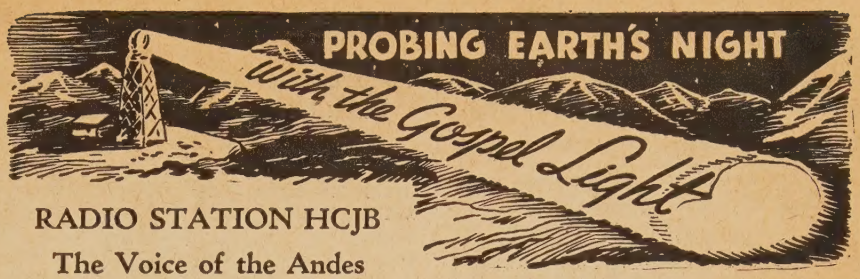
MEMPHIS, Tenn.—A new central ce building and publishing house for Cumberland Presbyterian Church under consideration. Rev. Paul F. wn heads a commission appointed the purpose at the recent meeting the General Assembly.

he publishing house is now located Nashville as in the stated clerk's ce and the headquarters of the eign Missions Board. The boards home missions and tithing are at mphis. The Board of Education at Kenzie.

nference Reaffirms Allegiance to the NAE

KNOX, Pa.—Faith in the National ociation of Evangelicals was reafned when the Western Conference Evangelical Congregational Churchmet in their annual session at ce Church, near here recently.

ev. R. S. Wilson one of the pastors he conference reported on the work he NAE and resolutions were passcalling for closer cooperation with movement. The conference voted nbership in the NAE a year ago.



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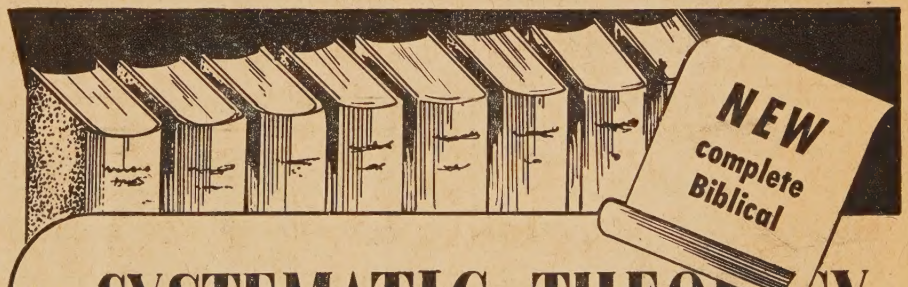

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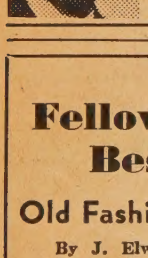

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Congregationalism Loses Park St. Church, Boston

BOSTON, Mass.—Historic Park Street Church (Congregational) refuses to enter the proposed merger with the Evangelical Reformed Church since that would tend to give the Massachusetts Congregationalist Conference influence over its independent church life. This the more so, since Congregationalism in Massachusetts has been widely impregnated with Unitarian tendencies, has co-operated with Unitarians in released-time teaching, and, in some instances, even united with Unitarian churches. It has no creedal basis to check up on its ministers and keep them true.

Dr. Harold J. Ockenga, pastor at Park Street and first president of the National Association of Evangelicals, in the *Congregationalist Beacon* recalls the past history of this great church. At the turn of the nineteenth century every Congregationalist church in Boston, except the Old South, turned Unitarian. Then a group of twenty-seven earnest men and women gathered together out of these churches and formed the Park Street Church to continue Puritan Congregationalism. As standards, the Cambridge Platform of 1648 and the Westminster Standards as held by the Congregational churches in 1680 were adopted. Within two years these twenty-seven, in great sacrifice, bought valuable property and built this imposing structure in the heart of Boston, paying for it entirely. Immediately a new breath came to Boston and New England Congregationalism. Scores of other churches, following Park Street's example, and true to the Word of God, were formed. Park Street Church has never veered from the orthodox, Biblical standard from that day to this.

It would be intolerable for an evangelical church like Park Street to give the reins of control to an organization composed, at least in the majority, of liberals. "We do not want liberals, or Unitarians, governing our policy, doctrine, and practice," said Dr. Oskenga.

Evangelical Mennonites Hold Annual Conference

FT. WAYNE, Ind.—Representatives of the Evangelical Mennonite church from Ohio, Indiana, Illinois and other states gathered on the campus of the Ft. Wayne Bible Institute here recently for its annual conference session.

Among the significant actions of the conference this year was the formal acceptance and inauguration of a new constitution embodying important changes in organization. The new constitution also provides for changing the name of the conference from Defenseless Mennonite to Evangelical Mennonite. The basic tenets of the church, however, remain unchanged.

The new constitution was put into effect at a special inauguration service led by the president, Rev. Reuben Short of Archbold, Ohio on the closing day.

The five-day program featured a series of Bible study hours led by Dr. L. H. Ziemer, pastor of the Toledo Gospel Tabernacle. Other guest speakers were Rev. J. A. Ringenberg, president of the Missionary Church Association, Orie O. Miller, executive secretary of the Mennonite Central Committee and Rev. John R. Dick of Grace Bible Institute, Omaha, Neb.

US Lutheran Groups Number Six Million

NEW YORK—(RNS)—At the end of 1947, Lutheran Churches in the U. S. and Canada had a combined membership of 5,836,147 persons, according to the annual summary released here by the division of public relations of the National Lutheran Council.

According to the summary, this total represented an increase of 163,485, or 2.9 per cent, over 1946. Confirmed membership in the Churches increased by 126,158 to a total of 4,067,279, a gain of 3.2 per cent. This compared with an increase of 63,464 members, or 1.6 per cent, in 1946.

Among the larger bodies, baptized membership was reported as follows: United Lutheran Church—1,886,397; Lutheran Church-Missouri Synod—1,567,558; Evangelical Lutheran Church—734,502; American Lutheran Church—669,308; Augustana Lutheran Church—427,997; Joint Synod of Wisconsin—324,492; Lutheran Free Church—55,225; United Evangelical Lutheran Church—42,939; and Suomi Synod—28,465.

Highest numerical increase was made by the Lutheran Church-Missouri Synod for the third straight year. It reported a gain of 51,190 baptized members, or 3.4 per cent over the preceding year. Among the major bodies the Evangelical Lutheran Church showed the greatest advance on a percentage basis, its 33,828 additions representing a gain of 4.8 per cent. The United Lutheran Church, largest of the bodies, reported an increase of 41,355, or 2.2 per cent.

Southern Baptists Map Sunday School Program

RIDGECREST, N. C.— (RNS) — A program to add 600,000 new Sunday school pupils and to establish 3,000 new Sunday schools during the coming year was launched by Southern Baptist Sunday school leaders at their annual six-day conference here.

Dr. R. G. Lee, Memphis, Tenn., president of the Southern Baptist Convention, declared that Southern Baptists are able to accomplish this enlarged program, The spiritual needs of our nation demand that this job be done now."

The program was adopted after N. Barnette, secretary of Sunday school promotion for the Southern Baptist Convention, said churches of the denomination now have a Sunday school enrollment of 4,100,000 but that there are 40,000,000 white persons in the territory who are not enrolled in any Sunday school.

LAU Not to Join Advent Christians

NEW BRITAIN, Conn.—Closer affiliation with the Advent Christian General Conference was considered at the annual meeting of the Life and Advent Union but rejected. The new

y elected officers are of "the firm conviction that the LAU can best fulfill its mission by maintaining its present identity and by proclaiming the truths it believes the Bible teaches." After long discussion, the following officers agreed to serve the coming year: President, Caroll W. Holland; Vice-president, Arthur F. Wiseburn, Harry S. Graves; Treasurer, Harry W. Male; Secretary, Mildred A. Hooper. Dorothy D. Lockward was chosen Editor of the *Herald of Life*, and Lynn G. Lockward as Trustee of Bethel Advent Mission.

PERSONALIA

Paul R. Bauman was elected conference moderator of the National Fellowship of Brethren Churches at its recent gathering at Winona Lake, Ind.

Ky Curry has resigned as editor of *The Cumberland Presbyterian.*

Robert S. Wilson, formerly pastor of the Highland Park, Ill., Evangelical Congregational Church and secretary of the Midwest Area of the NAE has been elected assistant superviser of mission work of the denomination in northern Illinois. He will also serve the mission churches at Afolkey and Cedarville.

Daniel A. Poling has resigned as senior minister of the Grace Baptist Church, Philadelphia, Pa., to become chaplain of the memorial Chapel of the Four Chaplains. The chapel is now in the process of construction.

Ellis M. Ham has accepted the principalship of the Magoffin Baptist Institute at Sky, Ky.

Norman P. Grubb, noted English missionary leader and writer, was the headline speaker at the Deeper Life Conference of San Diego Youth for Christ last month. Under Mr. Grubb's leadership since 1931 the Worldwide Evangelization Crusade has grown from thirty-five to over 400 full-time workers in sixteen areas on five continents.

Charles T. Lampman, former editor of the *Christian Life and Times,* has been elected editor of *The Gideon* magazine.

Virgil Elliott has resigned as president of Milligan College. The school has enrolled the largest student body in its history this year.

Edward S. Mann, for many years on its staff, has been elevated to the presidency of Eastern Nazarene College.

Selden D. Kelly has resigned as pastor of the First Church of the Nazarene, Detroit, Mich., to become president of Olivet Nazarene College.

Herbert Lockyer, Jr., has resigned his Chicago pastorate to become executive secretary of the Moody Bible Institute Alumni Association. He will establish Moody Fellowships throughout the nation.

I. Cedric Peterson the new general director of the Conservative Baptist Association of America will spend the month of October in rallies on the Pacific coast beginning at San Fransico and ending at Eureka, Calif.

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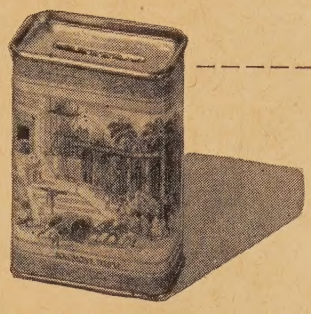

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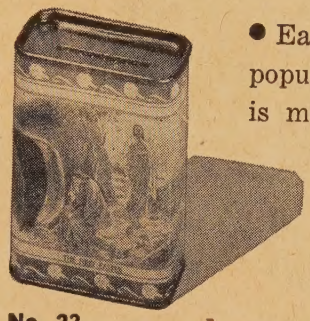

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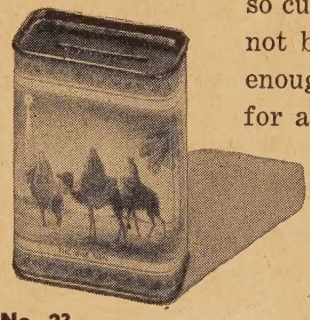

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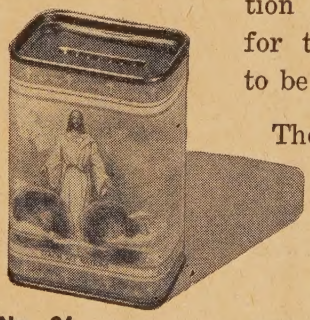

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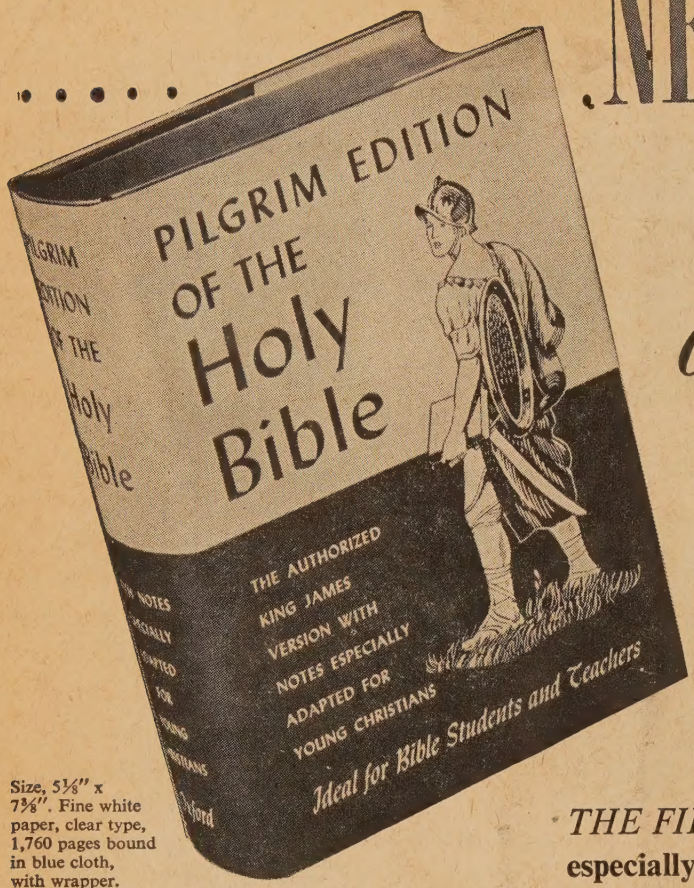

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